Grecian Origins

Primordial deities in Greek mythology are considered the first entities or beings that came into existence. These deities are a group of entities from which all others descend. They most notably include Paleolithic ***Ouranos / Uranus (Caelum)*** *and* ***Gaia (Mother Earth),*** *who preceded the Neolithic* ***Titans,*** *which themselves preceded the Copper Age* ***Olympians*** *and the Bronze Age Daughters of Copper Women whom mothered Men of Iron that sired the Origin of History.*

Proem

The Greek ***primordial deities*** were the earliest entities in existence, the later generations of Greek ***immortals***, and were created by **Chaos**. According to Hesiod's *Theogony*, the female primordials are: ***Chaos***, ***Nyx***, ***Hemera*** and ***Gaia***; other female deities, not born of Chaos, include: ***Ananke***, ***Thesis***, ***Physis***, the ***Nesoi*** and ***Thalassa***. Chaos as the ***mother of the Primordials*** is depicted as *an* **"*empty void*."** **Nyx** represents "night," whilest **Hemera** is "day" - and they are sisters to **Erebus** (darkness) and **Aether** (light) *respectively*. **Gaia**, *the* ***sister of Chaos***, represents **Mother Earth**. **Ananke** is "compulsion," while **Thesis** represents "Creation" and **Physis** *is* "Nature." Finally, the **Nesoi** are the female goddesses of the Islands, and **Thalassa** of the Sea.

The Primordials, *though*, were replaced by the **Titans** - the children of **Uranus** (god of the Sky) and **Gaia** (goddess of the Earth) which ruled during the First Golden Age of Men (*i.e.*, the pre-Deluge Paleolithic Era). The female **Titanides** were: ***Mnemosyne***, ***Tethys***, ***Theia***, ***Phoebe***, ***Rhea*** and ***Themis***. **Mnemosyne** was the personification of "memory," mother of the ***Moirai*** (the nine Muses), while **Tethys** was an aquatic entity of the sea, mother of the chief rivers known to the Greeks, such as the Nile, the Alpheus, and the Maeander. **Theia**, also called **Eurыphaessa**, *may have been* "of the light." **Phoebe**, *on the other hand*, was considered to be a personification of "the moon;" her grandchildren were the ***Olympian twins Apollo*** and ***Artemis***, both of them *also* having the name ***Phoebus*** and ***Phoebe*** *respectively*. **Rhea** was known as the "mother of the godlings," as she gave birth to the Olympians. Finally, **Themis** is described as "of good counsel" and the embodiment of "divine order, law and custom."

I. The Protogenoi

The ***Protogenoi*** *were the* ***first race of primordial immortals*** *to come into existence, the majority of which were born directly from the* ***infinite void of Chaos***. *Unlike the* ***Titans*** *and the* ***Olympians***, *though, the Protogenoi are essentially sentient aspects of the universe* ***itself,*** *and therefore, they cannot truly die or be killed. Even the power of Kronos' scythe and other weapons of immense power are ultimately only able to disperse their physical forms… their consciousness can never be destroyed.*

The ***Upper Paleolithic Period*** *(beginning about 40,000 years ago) was characterized by the emergence of regional* ***stone tool industries***, *such as the Perigordian, Aurignacian, Solutrean, and Magdalenian of Europe as well as other localized industries of the Old World and the oldest known cultures of the New World* (*i.e., the* ***Neolithic Era***). *Although, the Paleolithic or* ***Old Stone Age*** *lasted from the first production of stone and bone artifacts, about 2.5 million years ago, to the end of the* ***last Ice Age***, *about 9600 BCE.*

Towards the end of the ***ground stone and flint knapping era***, *the final stage of* ***post-Deluge cultural evolution*** *and technological advancement among prehistoric humans was defined by a gradual change from nomadic hunting-and-gathering tribes and clans to the earliest development of* ***permanent agricultural settlements***, *whence farming* (*i.e., cereal cultivation and animal domestication*) *first appeared, being characterized by the* ***invention of writing*** *and* ***copper metallurgy***, *which marked the transition period to the* ***Bronze Age***, *sometimes referred to as the Chalcolithic or Eneolithic Era.*

1. The Protogenoi

1. [1] **Caligo**, in Roman mythology is darkness, the origin of all things, from which **Chaos** originated. By ***Chaos***, Caligo was "mother of night and day" - ***Erebus*** and ***Aether*** (*q.v.*). More-so, ***Caligo***, as ***goddess of chaos***, is *the* mother of ***Nyx*** (*q.v.*). Nyx most likely got her bad nature from Caligo. She has no kind nature whatsoever, and she regrets nothing from her life, being a stubborn goddess.[1]

In Greek, the equivalent of ***Caligo*** is **Akhlys / Achlys** [2] (Ancient Greek: Ἀχλύς meaning "*mist*" or "*darkness*"), personified as a pseudo-primordial female being by **Hesiod** (Sc. 264). She originates and dwells outside of the divine realm as **Pistas Sophia** (Koine Greek: Πίστις Σοφία)[3] - *a central idea in Hellenistic philosophy and religion, Platonism, Gnosticism, and Christian theology*. In Christianity and in the New Testament, **Pistis** is the word for **"*faith*."** The word is mentioned together

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[1] Cf., KJV Exodus 20:4, 5. [4] You shall not make to you any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. [5] You shall not bow down yourself to them, nor serve them: for I the LORD your God am ***a jealous God***, visiting the iniquity of the fathers on the children to the third and fourth generation of them that hate me.

It is important to understand how the word **"*jealous*"** is used. Its use in Exodus 20:5 to describe God is different from how it is used to describe the sin of envy, *i.e.* jealousy (Galatians 5:20). In these verses, God is speaking of people making idols and bowing down and worshiping those idols instead of giving **God Iself** the worship that belongs to God alone. God is possessive of the worship and service that belong to **Iness**. It is a sin (as God points out in this commandment) to worship or serve anything other than **God Iself**. It is a sin when we desire, or we are envious, or we are jealous of others because they have what we do not have but want. Hereof it is a different use of the word **"*jealous*"** whence God sayeth: **"I *it* Am a Jealous God."** What God is jealous of belongs to God (*i.e.*, worship and service belong to **God Iself** alone, and must be given to **God Iself** alone.

God does not want our **Spirits** to be consumed by this mundane world or by the ***godlings of our imaginings***, who be **Legion**. God wants a relationship with ***our humanity***, so that **Iness** can root the **Love of God** within us all. If this good relationship is established, **God Iself** will guide each of us to the better life of a salubrious existence.

However, the **devil** (*i.e., the godlings of our imaginations*), is active in the world, *as well*. It *also* wants to get *a* hold of our human spirit, to influence us to do its will. It hath come to destroy us, and *it* speaketh to our "flesh." **Sin** is anything that goes against **God's Will** and **God's Law (Love)**. To commit ***sin is to transgress or disobey*** these laws. The ***lust to sin*** dwells in ***human nature***. In other words, it is contaminated and motivated by the sinful tendencies that dwell in all people as a result of **"*the fall into sin and disobedience*"** in the **Garden of Eden**. The **"*flesh*"** refers to fallen humankind's indwelling sin (*c.f.*, the precedence of the **"*fallen angels*"**) and **"*worldly*"** refers to everything of this earth, as opposed to heavenly things.

[2] Nowhere is it stated that Achlys is a daughter of Nyx… so it is doubtful that she was numbered among the Keres.

[3] In Christianity and in the New Testament, **Pistis** is the word for **"*faith*."** The word is mentioned together with such other personifications as ***Elpis*** (Hope), ***Sophrosyne*** (Prudence), and the ***Charites***, who were all associated with honesty and harmony among people.

with such other personifications as ***Elpis*** (Hope), ***Sophrosyne*** (Prudence), and the ***Charites***, who were all associated with honesty and harmony among people.

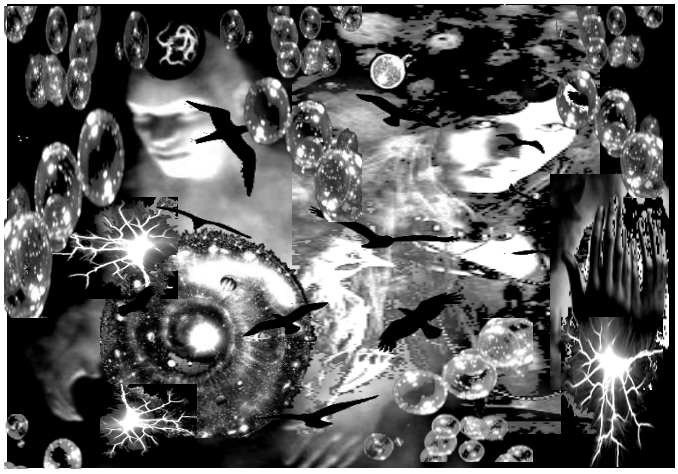
Symbolic of the spirit (*daimona*) of the **"*mist of death or unknowing*"** (*i.e.*, the incoming foggy haze that blurs the sight of a person closing their eyes for the final time), which caused the Greeks to entitle her as the **"*eternal Night before Chaos*."**

Achlys was the personification of ever-lasting **"*misery and sadness*."** She was a disgusting, repulsive and revolting sado-masochist who loved the dark insects such as the spiders and cockroaches, and foggy midnight moons. She was "dismal and dejected, green and pale, dirty-dry, fallen in on herself with hunger, knee-swollen, and the nails were grown long on her hands, and from her nostrils the slimy snot-drip kept running, and off her cheeks the blood dribbled to the ground, and she stood there, grinning forever – her woeful wail indistinguishable from lunatic laughter, and the dust that had gathered and lay in heaps on her shoulders was made muddy with tears.[4]

According to *some* ancient cosmogonies, ***Achlys***, the eternal night, was the first created being which existed even before Chaos - although the fragmentary **Pelasgian cosmogony** begins with the **"*primal creatrix*"** and **"*demiurge*,"** ***Eurynome*** (*q.v.*).[5]

Ex. Caligine Chaos

2. [1] **Chaos** (Ancient Greek: χάος, *khaos*) refers to "the primordial void state preceding the creation of the universe or cosmos" (*i.e.*, complete disorder and/or confusion - because "primeval chaos" was imagined as "a formless congestion of all elements"). The **"*void*"** is the philosophical concept of **"*nothingness manifested*."** The notion of the "void" is relevant to several realms of ***metaphysics***. The manifestation of nothingness is closely associated with the "contemplation of emptiness"; in this sense, knowledge or experience of the **"*void*"** could be said to *actually* be **"*unknowing*,"** given "its" inherent ineffability.[6]



[2] **Hesiod** and the **Pre-Socratics** use of the Greek term in the context of cosmogony has been interpreted as either "the gaping void above the Earth created when Earth and Sky are separated from their primordial unity" or "the gaping space below the Earth on which Earth rests." The notion of *the* ***temporal infinity*** was familiar to the Greek mind from remote antiquity in the religious conception of **"*immortality*."**

[3] The main object of the first efforts to explain "the world" remained the description of its growth, from a beginning. They believed *that* "the world" arose out from *a* **"***primal unity*,**"** and that this substance was "the permanent base of all its being." **Anaximander** claims *that* the origin is **"apeiron"** ("*the unlimited*") - ***a divine and perpetual substance less definite than the common elements***. Everything is generated from **"*apeiron*,"** and must return there according to **"*necessity*."** A conception of the nature of the world was that below its surface, the **"*flat earth*"** stretches down indefinitely and has its roots on-or-above **Tartarus** - the lower part of the underworld. [7]

> "The upper limit of the earth borders on air, near our feet. The lower limit reaches down to the "apeiron". The sources and limits of the earth, the sea, the sky, Tartarus, and all things are located in a great windy-gap, which seems to be infinite, and is a later specification of "chaos."
>
> Xenophanes

[4] According to **Hyginus**:[8] "From Mist (Caligine) came Chaos. From Chaos and Mist, came Night (Nox), Day (Dies), Darkness (Erebus), and Ether (Aether)." For **Ovid**, (1st century BCE), in his ***Metamorphoses***,[9] **Chaos** was "an unformed mass, where all the elements were jumbled up together in a shapeless heap." Here ***Chaos*** is only "a primeval aspect of an already existing **Nature**." The feminine noun, "*Natura*," is sometimes used to describe ***a personified female being***, as when **Cicero** writes: "Next I have to show that all things are under the sway of nature, and are carried on by her in the most excellent manner"; and *he* goes on to describe "her" as "the sustaining governing principle of the world" (*Nat. Deorum*, I. 83).

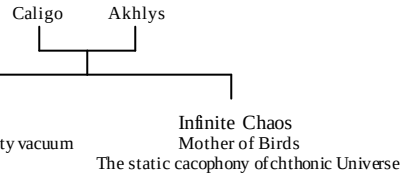


Chart # ____

[5] An **Orphic tradition** had ***Chaos*** as *the* "son of ***Ananke* / *Anaoke* / *Necessitas***" (*q.v.*) and ***Chronus* (*Khronus*) / *Polos* / *Aeon* (*Aion*)** (*cyclic time*): [Not the Titan ***Kronos* / *Cronus*** which was **"*time the destroyer*"**] (*q.v.*).More-so, 5th century **Orphic cosmogony** had a **"*Womb of Darkness*"** in which the **"*Wind*"** laid a **"*Cosmic Egg*"** ✪ whence **"*Eros*"** was hatched, which set the Universe in motion.

> "At the beginning there was only Night (Nyx); and from this, as in the Egyptian cosmogony, sprang the primeval egg, ✪ which contained Eros-Phanes, which was simply another name for Dionysus. When the Egg burst, it separated into two elements, which became Heaven (Uranus) and Earth (Ge)."

✪

.[4] She was represented on the **Shield of Heracles** - pale, emaciated, and weeping, with chattering teeth, swollen knees, and long nails on her fingers tearing at her bloody cheeks, and her shoulders thickly covered with dust. **Hesiod**. ***Shield of Heracles***, 264ff (trans. Evelyn-White) (Greek epic, 8th or 7th century BCE)

[5] According to **Robert Graves**: "In the beginning Eurynome, the Goddess of all things, rose naked from Chaos" (*Greek Myths*, I. 27). Cf. Aphrodite / Venus birth from the foam of the sea and/or Minerva / Athena born from the thoughts of Zeus.

[6] Western philosophers have discussed the existence and nature of **"*void*"** since **Parmenides** suggested "it did not exist" and used this to argue for "the non-existence of change, motion, differentiation, among other things." In response to Parmenides, **Democritus** described the universe as *only* "being composed of atoms and void." [Diogenes Laërtius ix.72]

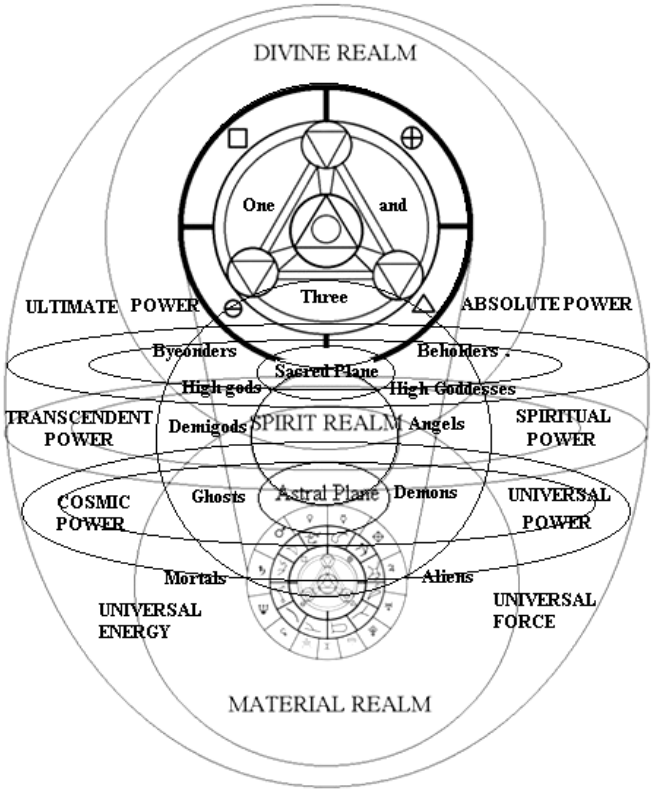
Aristotle, *in* ***Book IV of Physics***, denied the existence of the Void (Greek: κενόν) with his rejection of finite entities. There were questions as to whether void was truly nothing or if it was in fact filled with other things, with theories of **"*aether*"** being suggested in the 18th century by **Isaac Newton**, in his ***Third Book of Opticks*** (1718).

[7] In Greek mythology, **Tartarus** is "the deep abyss" *that* is "used as a dungeon of torment and suffering for the wicked" and *as* "the prison for the Titans." ***Tartarus*** is the place where, according to **Plato's *Gorgias***, "souls are judged after death" and *where-in* "the wicked received divine punishment." Like other primal entities, ***Tartarus*** is *also* considered to be ***a primordial force*** or ***deity***.

[8] **Gaius Julius Hyginus** (c. 64 BCE – 17 CE) was a Latin author, a pupil of the famous ***Alexander Polyhistor***, and a freedman of ***Caesar Augustus***. He was elected superintendent of the Palatine library by Augustus according to ***Suetonius***' *De Grammaticis*, 20. It is not clear whether Hyginus was a native of the Iberian Peninsula or of Alexandria. Suetonius remarks *that* he fell into great poverty in his old age, and was supported by the historian Clodius Licinus. Hyginus was a voluminous author: his works included topographical and biographical treatises, commentaries on ***Helvius Cinna*** and the poems of ***Virgil***, and disquisitions on agriculture and bee-keeping. All these are lost.

[9] "In the beginning, the Sea, the Earth and the Heaven which covers all, was but one Face of Nature thro' the whole Extent of the Universe, which they called Chaos; a rude and undigested Mass." Ovid, *Metamorphosis* 1. 5

[6] The **Greco-Roman tradition** of **Prima Materia**, notably including the 5th and 6th century ***Orphic cosmogony***, was merged with biblical notions of **Tehom**[10] in ***Christianity*** and inherited by alchemy and Renaissance magic.



[7] **Orphic theology** starts with the **Mundane Egg** ✪ from which emerged primordial **Phanes** (*q.v.*). The **"*cosmic egg*"** of ***Orphism*** was taken as the raw material for the alchemical ***magnum opus*** of early Greek alchemy. The first stage being the process of producing a **"*philosopher's stone*"** (*i.e.*, **"*nigredo*"**), which was identified with "chaos" (*all the chthonic elements of the undefined static universe*) – and, because of *its* association with the ***Genesis creation narrative***, where-of "the **Spirit of God** moved upon the ***face of the waters***" (Gen. 1:2),[11] "Chaos," is thusly identified with the **"*classical elemental*" *of* "Water."**

[8] Chaos has been linked with the abysmal term **"*tohu wa-bohu*"** of **Genesis 1:2**. The term may refer to **"*a state of non-being*" *prior to creation*** – or *as* ***a formless state***. In the ***Book of Genesis***, the **Spirit of God** is moving upon the **"*face of the waters*,"** displacing ***an earlier state of a* "*primordial mud*"** upon which there is ***choshek*** (which translates from Hebrew as **"*darkness/confusion*"**).[12]

[9] This model of **"*a primordial state of matter*"** has been opposed since the 2nd century by **Church Fathers** who posited a creation ***ex nihilo*** by *an* omnipotent God.

3. [1] **Physis / Primagena / Natura** (Greek: φύσις; *i.e.*, nature) was the primordial goddess of the origin and ordering of nature; but **Orphic tradition** differs greatly from the more famous **Hesiod tradition** of the genealogy of the titans, godlings, and other immortals - to the **Orphics** she is **Prôtogeneia** (Πρωτογενεια) *the* **"First Born"** (*prôtos* + *genos*), which, by her own breeding, in some unwedded way, self-begat without bridal… without wedding… fatherless and motherless… unborn.

Physis was seen to have come into existence at the very start of time, born to no parents. Since twas though her *that* all of nature derived, ***Physis*** was similar to other primordial deities, such as: ***Elder Eros*** (Procreation), ***Phanes*** and ***Thesis*** (Creation) (*q.v.*).[13]

The English word "Physics" ultimately derives from ***Physis***, for physics is the study of nature. **Nature**, as related by **Proclus**,[14] is "the last of the demiurgic causes of this sensible world," and the boundary of the latitude of incorporeal essences: and is full of reasons and powers, by which she governs the universe, every where connecting parts with their wholes.

> Nature, *therefore*, is the last of the causes which fabricate this ***corporeal-formed and sensible essence***. She is *also* the boundary of the ***extent of incorporeal essences***, and is ***full of reasons and powers***

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[10] **Tehom** (Hebrew: תְּהוֹם), *literally* "the Deep" or "Abyss" (Greek Septuagint: *ábyssos*), refers to "the Great Deep of the primordial waters of creation" in the Bible. ***Tehom*** is a cognate of the Akkadian word *tamtu* and Ugaritic t-h-m which have similar meaning. As such being equated with the earlier Sumerian **Tiamat**.

[11] The Greeks *also* had an important visual symbol representing their origin; this was the **omphalos** or **"*navel-stone*"** at **Delphi** - regarded as ***the centre of the world***. The early poet **Pindar** speaks of "the central stone of tree-clad Mother Earth" (*Pythian* IV. 131). This is later described by **Pausanias**: "What is called the Navel (*Omphalos*) by the ***Delphians*** is made of **"*white marble*"** and is said by the Delphians to be the centre of all the earth" (X. xvi, 2). It is significant that the feminine noun "Delphi" - ***Hai Delphoi*** - is etymologically similar to **"*delphys*"** ("*the womb*"). The navel as the centre of the world is archetypal. Characteristically, many shrines are looked upon as navels of the world, as, *for example*, the Temple at Jerusalem, the sanctuary of Delphi, *and so forth*. The ***Earth*** in a sense ***is the womb*** of "a reality seen as feminine," the navel and centre from which the universe is nourished. The **"*childlike conception of umbilical birth*"** originates in the archetypal symbolism of the navel's identity with the womb as the feminine centre of life. Cf. the shining white Parthian goddess who has not only gleaming eyes but also a radiant navel.

[12] Cf. Parallels between the Hebrew ***Genesis*** and the Babylonian ***Enuma Elish***.

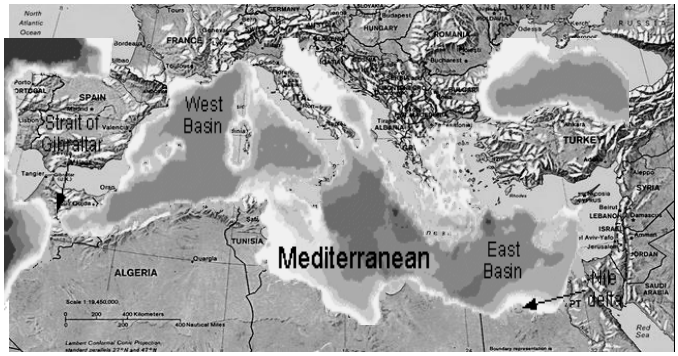
[13] The English word Physics ultimately derives from Physis, for physics is the study of nature.

[14] ***Proclus Lycaeus of Athens*** (Greek: Πρόκλος ὁ Διάδοχος *Próklos ho Diádokhos*) (412–485 CE), called the ***Successor***, was a Greek Neo-Platonist philosopher, one of the last major classical philosophers – and one of the most authoritative. He set forth an elaborate and fully developed system of Neo-Platonism and was influential in helping Neo-Platonic ideas to spread throughout the Byzantine, Islamic, and Roman worlds.

See, Próklos' ***Commentary on the Tímaios*** (*Timæus*; Τίμαιος) ***of Plátohn*** (Plato; Πλάτων), Book I, 4 C-D; trans. Thomas Taylor 1820; found here in the 2006 Prometheus Trust edition (Antony Rowe, Chippenham, Wiltshire, England), Thomas Taylor Series Vol. XV, p. 20-21.

through which she ***directs and governs mundane beings***. And she is a Goddess indeed, in consequence of being ***deified***, but she has not immediately the subsistence of a deity. For [ ] she governs the whole world by her powers, containing the heavens in the summit of herself, but ***ruling over generation*** through the heavens; and every where ***weaving together partial natures with wholes***. However, being such, she proceeds from [ ] both that which is ***intellectual***, and that which is ***inseparable from the subjects of its government***. Hence, being suspended from thence, she pervades without impediment through, and inspires all things; so that through her, the most ***inanimate beings*** participate of a certain soul, and ***such things as are corruptible***, remain perpetually in the world, being held together by the causes of forms which she contains.

For again the Oracle says, "**Unwearied Nature** rules over the worlds and works, and draws downward, that **Heaven** may run an eternal course," *etc*. So *that* if anyone which assert *that* there are **three demiurges**, is willing to refer them to these principles, *viz.* to the "***demiurgic intellect***" (*i.e., solipsism*) to "***soul***" (*i.e., breath*) and to "***total nature***" (*or to* "*nature considered as a whole*"). Whosoever wouldst speak erroneously, supposes that there be other demiurges of the Reality, for **Demiurgus** (*Dimiourgós*; Gr. Δημιουργός) of wholes is but One… yet there are other partial powers distributing its whole fabrication into various different parts (*e.g., we are all only partially* "*living flesh*," *and, of course, partially sentient consciousness, which is supposed, ceases to exist after the* "*meat body*" *dies…*).



Map #: ___
A Pre-Deluge Atlantean Landbridge

4. [1] In the **Orphic Theogonies**, the ***primordial goddess of creation***, **Thesis / Thestis**,[15] was a divinity unborn of **Physis** (Mother Nature); she was the first living lifeform to emerge upon the birth of ***Duality of Being*** (*i.e.*, Chaos, Mother of Birds *and* Void Chaos) - alongside ***Hydros*** (Primordial Fresh Waters) and ***Mud*** (*i.e., the afterbirth*).

"First came **Thetis** (Creation). After that, ancient **Poros** (Contriver) and **Tekmor** (Ordinance): Tekmor came into being after Poros [ ] thereupon [ ] called him Poros (Contriver) since ***the beginning provided all things***; for when **Iself** began to be set **Matter** in order, a certain **Poros** (Greek: Πόρος)[16] came into being as a beginning. So Alkman represents the matter of all things as confused and unformed.

One came into being who set all things in order, and then **Poros** (*i.e., an end to human dependence upon wood, stone and bone*) came into being and when Poros had passed by **Tekmor** (*i.e., the invention of metallurgy*) followed. Poros is as a beginning, Tekmor like an end. When **Thetis** (*i.e., a time before the discovery of fire*) had come into being, "a beginning and end of all things quick became into being simultaneously." [

] Thetis resembling an artificer; Poros and Tekmor, a beginning and an end; and the third, ***Skotos*** (Darkness) [Erebus] - since ***neither sun nor moon had come into being*** – yet; ***Matter*** was still ***undifferentiated***.

At the same moment whence the **Motherless One** quick becometh to be **Iself**… so *too* did these three: Poros and Tekmor and Skotos.[17] Amar (Day) [Hemera] and Melana (Moon) [Selene] and third [ ] Marmarugas (Flashings; *i.e., lightning*): Days does not simply mean day, but contains the idea of the sun: (*i.e., sunrise, noon, and sunset*).

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[15] **Metis** (Mêtis). A male being; a mystic personification of the power of generation *among the* ***Orphics***, similar to ***Phanes*** and ***Ericapaeus*** (*~ cf., Eros the Elder*). (Orph. Frag. vi. 19, viii. 2.) Source: Dictionary of Greek and Roman Biography and Mythology.

[16] **Porus**, **Poros** (Πόρος): Related to πείρω (peírō, "*to pierce, to run through*") or περάω (peráō, "*to drive right through*"), from πέρα (péra). Ultimately from Proto-Indo-European ***per-** (*before, in front; first; to carry forth, fare; to try, dare, risk*). A means of passage, especially passage over a body of water: In this case being a reference to the **Atlantean Landbridge** betwixt North Africa and Europe (connected Algeria / Tunisia & Sicily / Italy). See, Map #: ___: A Pre-Deluge Atlantean Landbridge (*verso*).

Ordinance: Middle English (*also* in the sense '*arrangement in ranks*'): from Old French ***ordenance***, from Medieval Latin ***ordinantia***, from Latin ***ordinare*** '*put in order*' (see ordain). **Ordain**: Middle English (*also* in the sense '*put in order*'): from Anglo-Norman French ***ordeiner***, from Latin ***ordinare***, from ***ordo***, ***ordin-*** (see order). **Order**: the quality, nature, or importance of, and the arrangement or disposition of beings or things in relation to each other according to a particular sequence, pattern, or method n which everything is in its correct or appropriate place; and, a state in which regulating laws and rules are observed and authority is obeyed.

This figure exists in Roman mythology in which Porus is the personification of fruitful abundance and is known as **Pomona** (*Pōmōna*, from the Latin word *pomum*, "fruit," *specifically orchard fruit*),. Unlike many other Roman goddesses and gods, she does not have a Greek counterpart, though she is commonly associated with ***Demeter***, who presided over grains and the fertility of the earth; she *also* presided over the ***sacred law***, and the ***cycle of life and death***. She and her daughter ***Persephone*** were the central figures of the **Eleusinian Mysteries** that predated the Olympian pantheon. In *the* **Linear B** ***Mycenaean Greek tablets*** (c. 1400–1200 BCE) found at Pylos, **"*two queens and a king*"** *may be* related with Demeter, Persephone and Poseidon.

> Wanax (*the king*) is best suited to Poseidon, the special divinity of Pylos. The identity of the two divinities addressed as Wanassoi (Wa-na-ssoi) and Wanakate (Wa-na-ka-te) (*the two queens*) is uncertain.
>
> ~ George Mylonas (1966) *Mycenae and the Mycenean Age*, p.159: Princeton University Press

[17] The **First Triad** is the closest to God and the most powerful. It receives **Divine Light** directly from God and then transfers it toward "inferior Triads." The First Triad contains the ***Seraphim***, the ***Cherubim*** and the ***Thrones***. These angels are the **Guardians of the Glorious Throne of God**. The relationship of the First Triad with the "mundane religions of the world" on the Earth Plane: Father (*center and above*), Son (on the right) and the Holy Ghost (to the left); *also* known on Higher Planes as **Michael** (Christ), **Gabriel** (Virgin Mary) and **Lucifer** (Satan).

Cf., **Dobereiner's Law of Triads**. Johann Wolfgang Dobereiner, in 1817 suggested a relationship between the "properties of elements" and their "atomic weights." According to Dobereiner, the "atomic weight of the middle element" is nearly the "same as average of the atomic weights of other two elements." Dobereiner's ***law of triads*** states *that*, **"*the atomic mass of the middle element of a triad is the arithmetic mean of the atomic masses of the other two elements*"**: (*e.g.*, including in the triads of chlorine-bromine-iodine, calcium-strontium-barium, and sulfur-selenium-tellurium).

N.B.: All the known elements could not be arranged in the form of triads. Dobereiner could find only three triads: *i.e.*, a total of nine elements only. However, the total number of elements was more than that of those encompassed in Dobereiner's Triad. Thus, Dobereiner's Law could not classify most of the elements known at that time.

Cf., **Newland's Law of Octaves**. Another English scientist called John Newlands put forward an early periodic table in 1864. Newland noticed that if "he arranged all the elements known at the time into groups of seven – starting a new row with the eighth element – by increasing the order of their relative atomic mass into a table," he found *that* **"*the first and eighth elements are similar in their chemical and physical properties*."**

In ***music***, there are triads and octaves. A **triad** is a chord consisting of three notes, each three notes apart on the musical scale. An **octave** is the same note, but a different pitch, *i.e.*, "low C," "middle C," and "high C." More-so, every ***eighth note*** is similar to the first one and *it* is the first note on the next scale. Newland found each element to be similar to the element eight places further on: (*i.e., every eighth element has properties similar to that of the first element*).

Previously there was only darkness, and afterwards, when it had been differentiated, light came into being.

~ Alcman, Fragment 5 (from *Scholia*), Greek lyric c. 7th BCE

Hydros (*primordial godling of* "*fresh water*") *may have* therefore created ***Gaia*** (Earth) by withdrawing the water content from **Mud**, which solidified into Gaia who, together with Hydros, produced **Khrònos** (*cyclic time*) and **Ananke** (Compulsion). This latter pair then crushed the cosmic-egg with their serpentine coils to hatch **Protogonos / Phanes** (Life) and divide the cosmos into its constituent parts--Heaven, Air, Earth and Sea. The **Orphic Rhapsodies**, which evolved from the older ***Theogonies***, discarded the figures the Khrònos and Ananke and, *instead*, have Phanes born directly of Hydros and Gaia.

5. [1] **Plato** employs some of **Alcman's *Theogony*** in a fable: **Penia** (Poverty), considering her straitened circumstances, plotted to have a child by **Poros** (Expediency), who was a son of **Metis** (*i.e.*, Thesis)... and, she accordingly lay by his side and conceived Eros (Procreation)[18]

So, *too*, wast it that **Khrònos** generate an egg… ✪ the dyad of the two natures inside it (male and female - but not neither nor both in one), and the ***plurality*** of the various seeds betwixt them; and, thirdly, an incorporeal god with golden wings on his shoulders, bulls' heads growing upon his flanks, and on his head a monstrous serpent, presenting the appearance of all kinds of animal forms: **Protogonos / Phanes**.

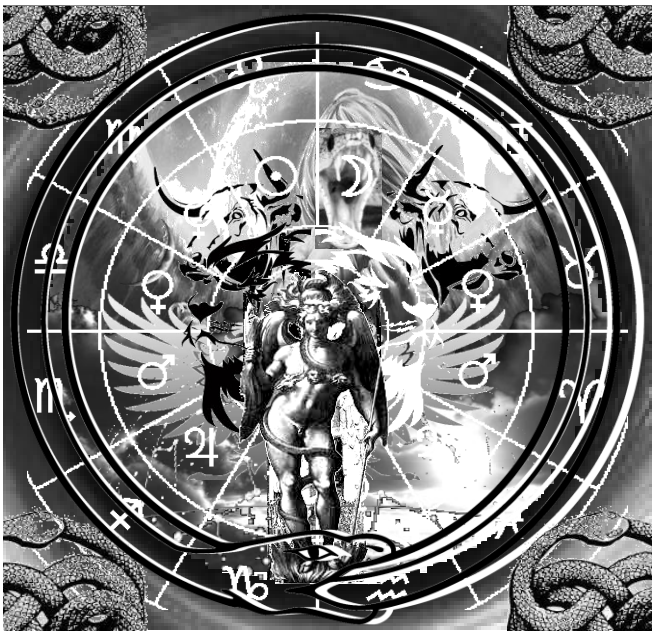
What is this triad, then? The egg; ✪ the dyad of the two natures inside it (male and female), and the plurality of the various seeds between; and, thirdly, an incorporeal god with golden wings on his shoulders, bulls' heads growing upon his flanks, and on his head a monstrous serpent, presenting the appearance of all kinds of animal forms. And the third entity of the tertiary triad, **Protogonos / Phanes**, firstborn **"King of the Universe**" was - and all "Reality" quick became ordered, wherefore the "*hermaphrodite*" was called **"Eros the Elder"** (*q.v.*).[19]

So much of this second genealogy concerns all intelligible principles:

Orpheus, who was the original inventor of the godlings' names, recounted of their births and said what they hadst all accomplished; and, who enjoys some credit as a true theologian, being generally followed by **Homer**, above all, about the **"*Grecian Godlings*"** – *also*, making their first genesis from water: '***Okeanos***, who is the genesis of the all.' For the Water was, according to him, the origin of everything; and it became **Mud** [

] the primordial ***Gaia*** (Earth)] formed, and from the pair of them were born a living creature, generated with an extra head growing upon it - of a lion, and another of a bull, and in the middle of them a god's countenance; its name was **Herakles** (*not the hero*) and/or **Khrònos**. This Herakles generated a huge egg which formed the earth, sea and sky.

Orphica, Theogonies Fragment 57 (from Athenagoras)



After going through the stages of ***putrefaction*** and ***purification***, separating opposing qualities, those qualities are united once more in what is sometimes described as "the divine hermaphrodite" - a reconciliation of ***spirit*** and ***matter***; a being of both male and female qualities, as indicated by the **"*two-faced*"** male-female head on a single body. So too do the sun and moon correspond as male and female halves... as does the **Red King** and **White Queen** are similarly associated.

Hieros gamos (Greek: ἱερὸς γάμος, "*holy marriage*") is a ***sexual ritual*** that is played out at godling marriages, especially when enacted in a ***symbolic ritual*** *by human participants representing the deities*. The notion of **"*hieros gamos*"** does not always presuppose literal ***sexual interaction in ritual***, but is *also* used in purely ***symbolic*** or ***mythological context***, notably in ***alchemy*** and hence in ***Jungian psychology***.

[18] Plato, *Symposium* 178 (trans. Lamb)

[19] **N.B. This does not infer *particularily* to the common medical monstrosity nor *so much* to any sort of psychological disorder... but be a reference to the "Rebis."** The **Rebis** (from the Latin *res bina*, meaning "*dual* or *double matter*") is the end product of the ***alchemical magnum opus*** (*i.e., great work*).

Aion / Khrònos as **"*deus leontocephalos*"** is represented in human form with lion's head, enlaced by a snake *whose head reappears from* behind *on his head*.

> Everything that lives, rises like the sun, out of the water, plunges back there again in the evening. Born out of springs, rivers and seas, dying man reached the river Styx to undertake night crossing. The black waters of death are waters of life; death with its cold embrace is the womb, as the sea swallows the sun, but revived it out of its mother's womb. Life knows no death.
>
> The projection of the maternal imago on the water gives it a series of magical or divine qualities, as they are specific to the mother. The symbol of the baptismal water of the Church is one example. In dreams or fantasies, sea or all areas of water large enough, means the unconscious.
>
> The maternal aspect of water coincides with the nature of the unconscious in the sense that the latter (especially in men) may be regarded as the mother, the matrix of consciousness. So when we interpret on the plane of subject, the unconscious has, like water, a maternal meaning.
>
> C.G. Jung, *Metamorphoses of the Soul and its Symbols*

The meaning of "maternal water" is one of the clearest symbolic interpretations of mythology. The sea is the symbol of birth.

"Life *quick became* of/from Water"

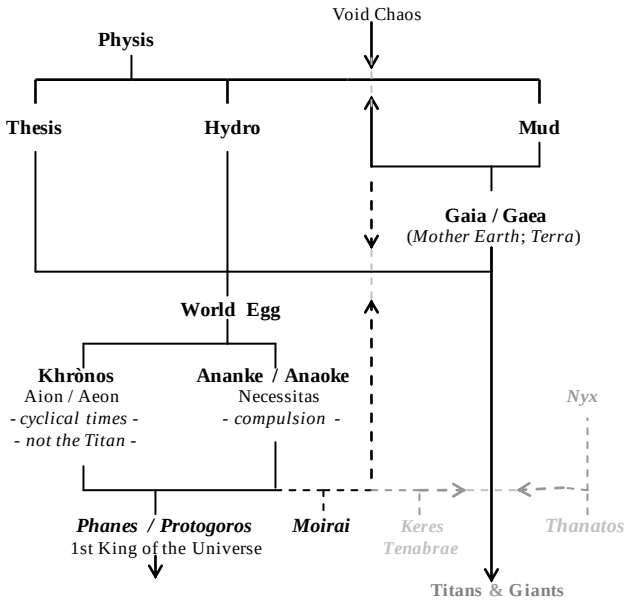


Chart # ____

'Twas during this pre-deluge era that there existed a landbridge connecting the Maghreb at Tunisia with Magna Graecia (i.e., Sicily and the southern tip of Italy - and, perhaps, Sardinia and Corsica... and maybe Malta) . At this time there was quite a bit less fresh water and the Great Green Sea (viz. the western basin of the Mediterranean) was more-or-less a marshland.

Furthermore, both the Tyrrhenian Sea and the Adriatic Sea were shallow pools compared to what they are today - as was the Ionian Sea. The Balkan Peninsula cut off the Adriatic from the Ionic and separated the Aegean from the Black Sea, by connecting Thracia with Lydia (Anatolia). And where-at is now the Aegean Sea: The Sea of Crete and the Myrtoan Sea were but boggy mires... as were the swamp lands of/around the Thracian Sea and the Sea of Marmara, and around Malta, too; moreover, the Dardanelles and Bosphorus Strait were not. And where-at is both the Libyan and Levantine Seas: A wetland abundant of crocodiles and hippopotami. [20]

And far to the west there was no Alboran Sea, nor any Balearic or Ligurian Seas. and both the Gulf of Lion and the Balearic Islands were one land roamed o'er by the last of the saber-tooth cats. The race of Neanderthalr shared this Atlantean Landbridge with the Clan of the Hand. Fire was yet unknown to most of thaim which walked upon two feet - the People of the Mud tore at their meat and lapped water as did the other animals.

But quick became that cyclic moment whence the melting glaciations filled the salt-water oceans of the world - and the Atlantic o'erpoured at the Straight of Gibraltar, a cataclysmic tempest quick become a **Zanclean tsunami** *washing across the Atlantean Landbridge... drowning the West Basin, cleansing away all traces of the Atlantean Landbridge, sweeping away its memory as the Mediterranean lowlands, awash with salt water mixing with fresh water as virgin tides swathed ashore upon the East Basin...* ◎

A deluge of rains also inundated the regions around the Black and Caspian Seas (as well as creating the Persian Gulf whence levels in the Indian and Pacific Oceans rose). Far to the south, Lake Victoria[21] *suckled the Nile and nourished the emergence of reddish-blond-haired blue-eyed White Egyptian civilization (i.e. Biblical Cham) - as in Sumeria (i.e. Biblical Seth). Therefore, in this context, the Greeks (i.e. Biblical Japheth) emerged separately, as a distinct culture, different from but complementary to the other two great post-flood civilizations (viz. the Egyptian and Sumerian).*

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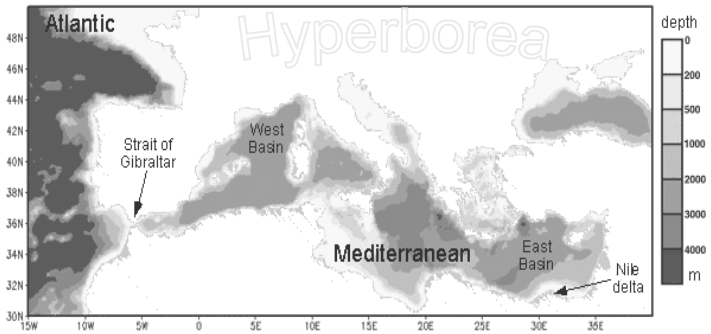
[20] The coastal area of the **Vravron Bay**, in the vicinity of the homonym archaeological site, is ***a marshy plain located on the eastern part of the Attica Peninsula*** (eastern Greece). In order to provide evidence for palaeoenvironmental changes and landscape evolution of the area, detailed micropaleontological, palynological and sedimentological analyses have been conducted at the underlying Late Holocene coastal deposits. The recovered sediments (lithostratigraphic Units A–D) represent a continuous record of the environmental history of the area since the **Early Bronze Age**, covering all subsequent historical periods. The base of the recovered deposits is older than the 3rd millennium BCE. Until late-medieval times, the studied sequence contains plenty evidence for the existence of the natural port reported from the Mycenaean (lithostratigraphic Unit A), that infilled after repeated ***flooding events during the Classic period*** (lithostratigraphic Unit B) and gradually developed into a shallower marine environment (lithostratigraphic Unit C). In the uppermost part of the sequence (lithostratigraphic unit D), a transition towards brackish environment with intense ***fresh water*** input is featured around 1540 CE. Signs of ***human agricultural activities*** in **Vravron** appear since 3000 BCE (Early Bronze Age) and are linked to the history of inhabitation in the area.

> Palaeoenvironmental changes since 3000 BCE in the coastal marsh of Vravron (Attica, SE Greece)
> Article in Quaternary International 216:14-22 · January 2010

21 **Lake Victoria** or **Victoria Nyanza** (also known as ***Ukerewe*** and ***Nalubaale***) is one of the **African Great Lakes**. It is the continent's largest lake, being the largest tropical lake in the world, and the second largest freshwater lake in the world in terms of surface area - after ***Lake Superior*** in North America. But it is best known as the source of the longest branch of the **Nile River**... *viz.*, the **White Nile**. This freshwater lake lies within an elevated plateau in the western part of Africa's **Great Rift Valley** *and is subject to territorial administration by Tanzania, Uganda, and Kenya*. Formed during the upheavals that created the Great Rift Valley 12 million years ago, the African Great Lakes were affected by the ice age of 18,000 years ago.

Lake Victoria has dried up completely three times since it formed. These **"*drying cycles*"** are *probably* related to ***past ice ages***, which are times when precipitation declined globally. The lake last dried out 17,300 years ago, and filled again beginning 14,700 years ago The increased aridity caused Lake Victoria to dry up completely. Then, around 13,000 years ago, the climate changed and heavy rains filled the dry lakebed, sending rushing waters into the upper Nile.

> Numerous archaeological and paleontological sites dating to between 100,000 and 33,000 years ago are linked by widespread volcanic ash deposits derived from sources >200 km away in the Rift Valley, include a suite of Middle Stone Age (MSA) artifacts and the most diverse fossil fauna from the Late Pleistocene of eastern Africa. Faunal and sedimentary evidence indicate that early humans in the Lake Victoria region lived in a landscape that was often quite different from the present - as Lake Victoria expanded or dried up in response to environmental and tectonic changes, many animal communities had species compositions without modern analogue, including not only extinct species but also modern ones whose ranges today are substantially smaller than they were in the past.
>
> Human dispersals in Africa: The natural and cultural prehistory of Lake Victoria
> **Christian A. Tryon**, John L. Loeb Associate Professor of the Social Sciences, Harvard University; Department of Anthropology, Peabody Museum
> 11 Divinity Ave., Cambridge, MA 02138



Map #: _:
A Pre-Deluge Atlantean Landbridge between the East and West Basins

6. [1] In Greek mythology, the ***primordial deities*** are the **firstborn from the "infinite void of chaos."** In **Orphic tradition** they are born from **Khrònos / Chronos** (*Unaging Time, not the child-eating Titan Cronus*) and **Ananke / Anaoke** (Greek: Ἀνάγκη / Ἀνάοκη, from the common noun ἀνάγκη, "*force, constraint, necessity*"), primordial goddess (*protogenos*) of compulsion and inevitability, emerged self-formed at the dawn of creation - an incorporeal, serpentine being whose outstretched arms encompassed the breadth of the cosmos.

Often depicted as holding a ***spindle***, the demiurge ***Ananke marks the beginning of the cosmos*** ... and, along with her ***incestuous consort***, her father ***Khrònos / Chronos***,[22] she was seen as **"*the most powerful dictator of all fate and circumstance*"** - a great goddess with a stern law ("unbearable") and personification of **"*compelling necessity*"** or **"*ultimate fate*"** to which ***mortals***, as well as *the* ***godlings***, must yield respect unto her and pay *her* homage.

Ananke and her father- Khrònos, their serpentine coils intertwined and revolving around the ***primal egg of matter*** ... ✪ a constricting energy forcing the primal egg to break into *all* constituent parts of the ***as-of-yet*** **uncreated universe** - ***earth, heaven and sea*** - to form the ***ordered universe***. After their act of creation Ananke and Khrònos quick became reality - a ***sentient cosmos*** driving the ***rotation of the heavens*** and the ***eternal passage of time***. They were beyond the reach of the *as-of-yet* unborn younger titans, giants, godlings and people whose fates they controlled.

Considered as the ***mother of the Moirai*** **(*the Fates*)** (*q.v.*) *according to one version*, ***Ananke*** is the only one to have control over their decisions (*according to some sources, except Zeus also*).[23] She presides over all forms of ***slavery*** and bonds, starting with the ***basic necessities of life***. Consequently, when someone is cast into ***prison***, or ***fastened by chains***, her name is evoked. For she is behind all bonds, and has a share *even* in the ***ties of kinship***, ***friendship*** and ***love***. She is called **Necessity**, since once *an/the* attachment is established there cannot but follow what necessarily is derived from "it" (*i.e.*, meaning **"*circumstance*"**); her might allowing no resistance. Ananke's dominion is experienced mainly in the ***physical world***, and she therefore has been held responsible for the ugliness of ***all violent dealings deriving from her compelling power***. Accordingly, her rule is, *not seldom*, ***fought against violently by ignorance***. And when this occurs new necessary bonds *may* appear as a result.

When it comes to the bonds of prisons and chains there is at times little difference between prisoner and warden, or between slave and master, since Ananke's bond appears to tie them both. This is why **Hephaestus**, the smith of the Olympian godlings, whilest chaining Prometheus, complained before Cratos (Power):

> **Hephaestus**: Oh handicraft that I hate so much!
> **Cratos**: Why hate it? Since in truth your craft is in no way to blame for these present troubles.
> *Hephaestus*: Nevertheless, I wish it had fallen to another's lot!
> *Cratos*: Every job is troublesome except to be the commander of gods; no one is free except Zeus.
> *Hephaestus*: I know it by this task; I cannot deny it.
>
> (Aeschylus, ***Prometheus Bound*** 45ff.).

Consequently, those who love freedom above all consistently avoid the tasks that threaten to put yet another chain round their neck, knowing that such tasks would teach them, regardless of their role—either master or slave—that they are not free.

Some have suggested that ***Ananke's kingdom*** is primarily *that* of the physical world, since in it no real freedom can be perceived. What is necessary, specially the ***bare necessities of life***, is under her dominion; and in that sphere, no one can choose to act according to their own view, but, *instead*, must follow ***Necessity's dictates***. This is why some have regarded the body as "the prison of the soul," seeing that it is fettered to its own functions and needs, which inevitably lead to want and later to death. On account of this inevitability, **Necessity** has been called the mother of the **Moirai** (in whose hands **"*fate*"** rests); and those who call her otherwise have anyway said *that* she is steered by both the Moirai (for necessary is *also* what must be, which is ***fate***—particularly ***death***) and the **Erinyes** (for these punish those who violently break the bonds of blood).

Since little choice is possible, and since there is no escape for the body from ***the stern law of Necessity***, no one loves this prima goddess and everybody ignores her cult. Yet her ***compelling power***—with-or-without

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[22] **Khrònos** is said to be a **Drakon** (Dragon-Serpent) with extra heads growing upon it of a bull and a lion, and a god's countenance in the middle; moreover, having wings upon its shoulders.

[23] According to the ancient Greek traveler **Pausanias**, there was a temple in ancient **Corinth** where the goddesses **Ananke** and **Bia** (meaning "*violence*" or "*violent haste*") were worshiped together in the same shrine. Ananke who represents ***fate*** or ***necessity*** or ***force*** is frequently identified or associated with **Aphrodite**, especially **Aphrodite Ourania** who represents **"*celestial love*,"** as the two are considered two sides of the same power that dictates life. Her Roman counterpart is **Necessitas** ("*necessity*").

cult—remains unsurpassed in all circumstances. And given that she must be obeyed unto the most minute detail, this counsel has been given so that man might be reconciled with his condition:

> "If a man endeavours to [ ] persuade himself to accept of his own accord what needs must befall him, he will have a very reasonable and harmonious life. "
>
> Arrian's discourses of Epictetus, Fragment 8

A similar thought occurred to rebellious **Prometheus** when he was chained in Caucasus:

> "I must bear my allotted doom as lightly as I can, knowing that the might of Necessity permits no resistance. "
>
> Prometheus;
> Aeschylus, *Prometheus Bound* 104

7. [1] The **Moirai**

• •

summa conspectus

> "Ever-ageing Time teaches all things."
>
> Prometheus to Hermes;
> Aeschylus, *Prometheus Bound* 982

Time plants in the human mind the basic sequence of Past, Present and Future, without which there would neither be "before" nor "after", nor anything depending on these, such as "causes" and "effects". Without them, all things would be perceived at once, and the human mind would fall into confusion. The greatness of Time is such that nothing can be done about him, except to take him for granted just in the way he pleases to appear. For if he shortened the length of the day, no one would notice anything, since there is no way of checking Time by means of comparison. Similarly, if he reversed his course, the whole physical world would be altered, since causes and effects are dependent on Time's direction; and then Death would come before birth, and Old Age would precede youth and childhood

“”
,

The **Orphics** discarded the concepts of **Thesis**, **Khrònos** and **Ananke**, *though*, and began from this "third *bisexual* principle," **Phanes**, to symbolize the ***universal generative cause***. Thus, as a third principle, "she" extended "her" arms throughout the material universe, touching its extremities, occupying every place of essence: (*Amaltheia was sometimes described as a third nymph in this group, but in most accounts she was the milk-goat*).

So when **Chronos** united with **Ananke** (*Inevitability, Compulsion*), being of the same incorporeal nature as the Cretan nymph **Adrasteia** (Greek: Ἀδράστεια; Ionic Greek: Ἀδρήστεια, *i.e.*, "*inescapable retribution*"– *not to be confused with* "*karma*") [24] *daughter of* Melisseus, who was charged by **Rhea** *daughter of Uranus* (*q.v.*) with wet-nurturing the infant **Zeus** on honey and the milk of the she-goat ***Amaltheia***. in secret in the ***Dictaean cave***, to protect him from his father ***Cronus***, King of the Titans.

8. [1] **Apollonius'** story of the fall of Ophion and Eurynome was derived from the Orphic cosmogonies. According to the Orphics creation began with Hydros, the primordial "Water, " from which Gaia "the earth" arose. In Apollonius, this becomes Eurynome, daughter of Okeanos, that is "She of the Broad Pastures" daughter of the Primal Waters (Okeanos). Her consort Ouranos (Uranus) (the Sky) is wrestled and castrated by Chronos (Kronus). Apollonius describes this as Ophion and Eurynome (Earth) wrestled and cast into the primordial waters (okeanos) by Chronos and Rhea.

Ophion was also identified with the primordial Orphic gods Phanes and Khrònos. Serpentine Khrònos and his mate Ananke - the counterpart of Eurynome - were said to encircle the cosmos with their coils.

The serpent had offspring - three in number: moist Aether (Light), unbounded Khaos (Air), and as a third, misty Erebus (Darkness)

"" 9 |

,

First Chaos came to be, but next... Earth... and dim Tartarus in the depth of the... Earth and Eros

The motif of **Chaoskampf** (German: "struggle against chaos") is ubiquitous in myth and legend, depicting a battle of a culture hero deity with a chaos monster, often in the shape of a serpent or dragon.

Thesis was sometimes portrayed as the female aspect of the first-born, bi-gendered god **Phanes** (Life)
Thesis also appears in myth in the guise of Metis, the creator-goddess devoured by Zeus, and Tethys the nurse, mother of all creation. However, in extant literature, Metis and Tethys are only distantly related to the cosmic creator-goddess described in Alcman's Theogony and by the Orphics.

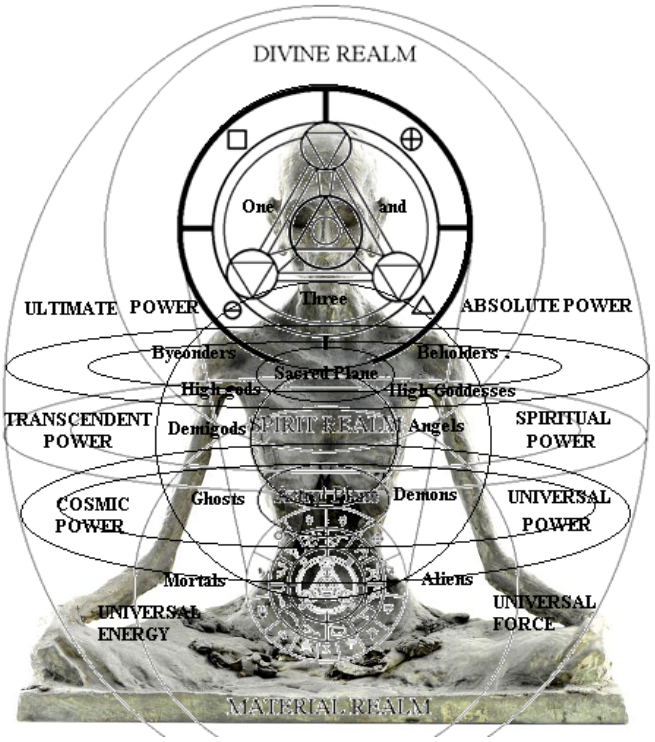
[24] **Adrasteia** was an epithet of ***Nemesis***, a primordial goddess of the archaic period: (*Her name appears as* "a-da-ra-te-ja" *in Mycenaean Pylos*.) Adrasteia was *also* an epithet applied to ***Rhea*** herself, to ***Cybele***, a goddess associated with childbirth, and to ***Ananke***, as her daughter. As with Adrasteia, these four were especially associated with the dispensation of rewards and punishments.

II. Major Titans: Uranides & Iapetionides

"To the Titanes / Titans,

Fumigation from Frankincense: O mighty Titanes, who from Ouranos / Uranus (*Heaven*) and Gaia / Gaea (*Earth*) derive your noble and illustrious birth, our fathers' sires, in Tartaros / Tartarus profound who dwell, deep merged beneath the solid ground: fountains and principles from whom began the afflicted miserable race of man: who not alone in earth's retreats abide, but in the ocean and the air reside; since every species from your nature flows, which, all-prolific, nothing barren knows. Avert your rage, if from the infernal seats one of your tribe should wish to visit our retreats."

Orphic Hymn 37; To the Titans (trans. Taylor)
(Greek hymns (c. 3rd cent. BCE - 2nd cent. CE)



1. Protogenesis: The Sky and the Sea

the original separation of heaven and earth

2. The Titans and Titanides

[1] **Hesiod** derives the name of the **Tribe of Uranus** (***Genna Ouranian***, Γενναι Ουρανιαν) as **"Titans"** (***Titênes***, Τιτηνες) from the Greek verb ***titainô*** meaning "*to strain*." They are also known as the **Acmonidae / Akmonidai** (Ακμονιδαι) the Untiring Sons of Akmon the Anvil *upon which creation was forged of necessity by time ex nihilo*. The geographer **Strabo**, *on the other hand*, connects ***it*** with the ***"titanismos"*** - ***a ritual cry*** uttered in certain religious rites practiced by the **Thrakians / Thracians** *in the north*. The ***Orphic tradition*** *alternatively* has them named for **"*titanos*"** ("*white-chalk gypsum*"), which the Titans were said to have smeared on their faces when they snuck into Olympos to slay the infant horned-godling ***Zagreus***[25] (*cf., bull-shaped Dionysus*) *son of Proserpina / Persephone and Jove / Zeus* (*for Zeus meant him to be king of the universe*) (*q.v.*).

Moreover, a mountain peak close by ***Olympos*** was also named ***Titanos*** *after deposits of this mineral*. Nearby flowed the river ***Tartaressos*** (*cf.* Tartaros), which **Homer** says drew its water from the netherworld ***Styx***. It is unclear if the region was traditionally associated with the Titans.

[2] The father of **Ouranos / Uranus (*Caelum*)** (the Sky) is called **Akmon / Acmon** because heavenly motion is "untiring" (*akamatos*); and the sons of Ouranos / Uranus are *the* **Akmonidai / Acmonidae** (the Titanes). The ancients make these two points clear. **Alkman / Alcman** tells that the heavens belong to **Akmon / Acmon**. [N.B., the word **"*akmon*"** *also* occurs in ***Theogony*** **(Hesiod)** in connection with the Titanes. Here **"*akmon*"** is an anvil of bronze which is described falling from the apex of heaven down to earth and from earth to the bottom of the pit of Tartaros, prison of the Titanes, as ***a measure of distances in the cosmos***.] [26]

[3] In short, the Titans were composite deities, who were represented in a number of ways through the classical age.

In the ***ancient cosmogonies***, the **Four Great Cosmic Pillars** (*q.v.*) which held earth and sky asunder and/or the entire cosmos aloft: **Hyperion** in the west, **Iapetos / Iapetus** in the east, and **Koios / Coeus** in the north and **Krios / Crius** in the south. A fifth Titan - **Kronos / Cronus** (Time), stood in the centre, and a sixth, **Okeanos / Oceanus**, circled the world in the form of the river Ocean.

[3] **Homer** and **Hesiod** represent them as ***anti-gods***, divinities residing in the pit of **Tartaros / Tartarus**, the ***cosmic inverse of heaven***… for just as **Heaven** was imagined as ***a solid bronze dome rising above the earth***, so ***Tartaros*** was ***a huge pit which enclosed the nether-realm under the flatworld***. The home of the Titans in the depths of the pit was the cosmic opposite of the apex of heaven, the home of the ***Olympian gods***.

[4] **Hesiod** *also* seems to imagine the Titans as **"*gods of time*"** who mastered Heaven. Individually they were *apparently* responsible for the establishment of the portions of time:

- **i.) Kronos / Cronus** was **"time the destroyer"**;
- **ii.) Krios / Crius (*the Ram*)**, leader of the ***constellations***, and so **"*regulator of the seasons*"**;
- **iii.) Koios / Coeus** (*also known as* ***Polos*** "*the pole*"), lord of the **"*axis of heaven*,"** around which the ***constellations*** revolved measuring the year;
- **iv.) Hyperion**, overlord of the day and night, father of ***Helios*** (the Sun), ***Selene*** (the Moon) and ***Eos*** (the Dawn);
- **v.) Iapetos / Iapetus "*the piercer*,"** Titan-god of mortal life-span and ancestor of man; and
- **vi.) Okeanos / Oceanus** the "earth-encircler," who oversaw the rising and setting of the heavenly bodies.

[5] The most important of these **"Titanic godlings"** were the ***twelve*** **Uranides** ("Sons of Heaven"), whence they are *also* called ***Ouraniôdes*** (Ουρανιωδες), ***Ouranides*** (Ουρανιδες), ***Ouranidai*** (Ουρανιδαι): ***Cronus***, ***Oceanus***, Iapetus, Hyperion, Crius, Coeus, ***Rhea***, ***Tethys***, Theia, Phoebe, ***Themis*** and ***Mnemosyne***) and the four **Iapetionides** (***Atlas***, ***Prometheus*** the fire-bringer, guileless Epimetheus and Menoetius). [Of these only **"*the eight*"** depicted above in **"*bold italics*"** appear in ancient art.]

[6] **Pseudo-Hyginus** (*Roman mythographer*; c.2nd cent. CE) suggests in his ***Preface*** *that* it was not **Aether** but ***Ouranos / Uranus*** who lay with **Ge / Gaia / Gaea** (Mother Earth; *i.e., Terra*) *daughter of Chaos* (*the Void*) *and Mud*,[27] and she bare deep-swirling **Okeanos / Oceanus)**, **Koios / Coeus (*Polis*) – *pillar of the north*** and **Krios / Crius – *pillar of the south*** and **Hyperion – *pillar of the east*** and **Iapetos / Iapetus – *pillar or the west***, **Theia / Euryphæssa** and **Rheia / Ops**, **Themis** and **Mnemosyne / Moneta** and gold-crowned **Phoibe / Phoebe (*Dione*; *Eurybia*)** and lovely **Tethys**. After them was born **Kronos / Cronus / Saturnus – *king of the Titans*** the wily youngest and most terrible of her children… and he hated his father -.the Titan Ouranos, for their sire hid the **Hekatonkheires / Hecatoncheires** and **Kyklopes / Cyclopes**, their brethren, away in a secret place of Earth (Gaia) so soon as each was born, and would not suffer any of them to emerge forth into celestial light: and Ouranos rejoiced in his evil doing.

3. The Castration of Uranus

But distressed by the loss of her children [the Kyklopes (Cyclopes) and the Hekatonkheires (Hecatoncheires)] into Tartaros (Tartarus), vast **Gaia** (Mother Earth) groaned within, being straitened, and she made the element of ***grey adamant*** [28] ***flint*** and shaped ***a great sickle*** (*q.v.*), and told her plan to her sons [the six male Uranides]. And she spoke, cheering them, while she was vexed in her heart: "My children, gotten of a sinful father, if you will obey me, we should punish the vile outrage of your father; for he first thought of doing shameful things." So she said; but fear seized them all, and none of them uttered a word. But great **Kronos** the wily ***King of the Ouraniôdes*** took courage and answered his dear mother, saying: "Mother, I will undertake to do this deed."

So he said: and vast Gaia rejoiced greatly in spirit, and set and hid him in an ambush, and put in his hands the jagged sickle, and revealed to him the whole plot.

And Ouranos came, bringing on night and longing for love, and he lay about Gaia spreading himself full upon her. All six brothers were involved in the ambush, five straining to hold him fast, while the sixth, Kronos, stretched forth his left hand and laid hold of his father's loins… in his right hand he took up ***the great long sickle with jagged teeth*** and swiftly lopped off his father's genitalia and cast "them" away to fall behind him...

These **Sons of Heaven** whom he begot *himself*, great Ouranos called Titênes (*Strainers*) in reproach, for he said that they strained and *presumptuously* did a fearful deed, and that vengeance for it would come afterwards.[29] Thus having overthrown Ouranos' rule the Titanes retrieved their brothers from Tartaros and gave the power to Kronos.[30]

Hesiod *later* confines five of the Titans to the ***Tartarean pit***, and ***Zeus*** assumes control over the regulation of time in their stead.

In the **Cretan tradition**, the Titans were portrayed as **"*agrarian gods*"** who lived in the vicinity of **Knossos / Cnossus** - on the island of **Krete / Crete**, where they ruled over mankind during the **Golden Age of Creation**. At this time the Earth produced an endless bounty, and presented the Titans with the **"*first sickle*"** for the harvest.

Paleolithic Era

The **Sicilian myths** *also* speak of the Titans **"*harvesting the first grain*."** When the Titans attempted to destroy the godling infant ***Zeus***,

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[25] A divinity which combines aspects of *both* Zeus / Jove and Dionysus / Bacchus

[26] Alcman, ***Fragment 61*** (*from Eustathius on Iliad*); trans., Campbell, ***Greek Lyric Vol. II*** (c. 6th BCE)

[27] **Khthon / Chthon** (*the Earth*) - according to *the Greek tragedy* ***Prometheus Bound*** by **Aeschylus**, (c. 5th cent. BCE).

[28] A legendary rock or mineral to which many, often contradictory, properties were attributed, formerly associated with diamond or lodestone.

[29] Hesiod, *Theogony* 207 ff. (trans. Evelyn-White): Greek epic. c. 8th or c. 7th BCE.

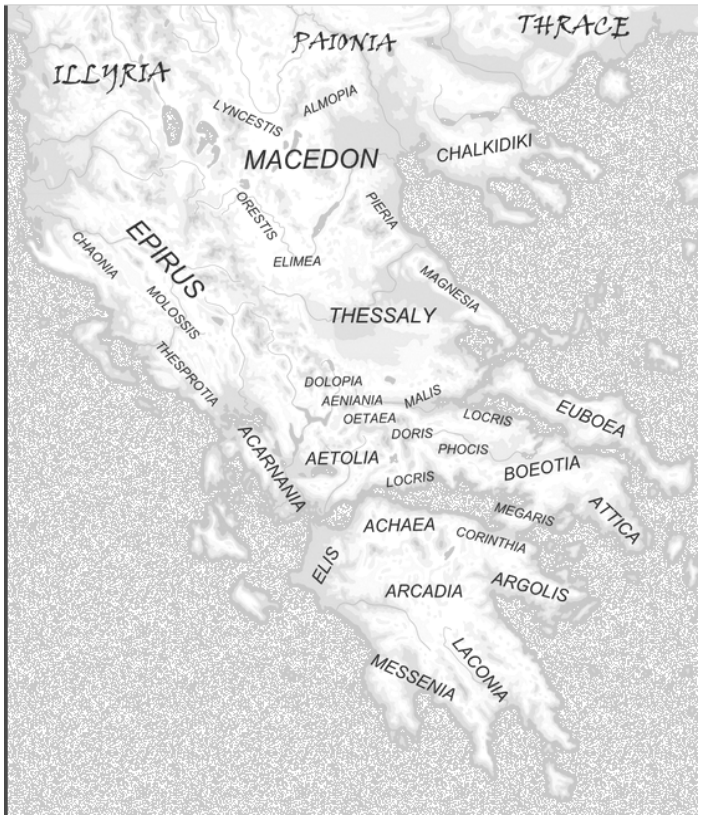
[30] Pseudo-Apollodorus, *Bibliotheca* 1. 3 (trans. Aldrich) (*Greek mythographer*; c. 2nd CE)

Gaia* / *Gaea and ***Rhea*** hid him away in a cave on **Mount Ida** from where he later returned to destroy them.

In the **Thrakian / Thracian and Thessalian tradition**, the Titans were portrayed as **"*a barbarous tribe of giants*"** who made war on the ***godlings***. They were almost indistinguishable from the **Thrakian Gigantes (Giants) of Pallene**. These **"*barbarian gods*"** once snuck into ***Olympos***, their faces smeared with **"*white chalk*"** ("*titanos*"), and seized the child ***Zagreus*** who was seated on the **"*throne of heaven*,"** removing ***his lightning bolts***, and ***dismembered him*** with their ***knives***.[31] The god was reborn and the ***Titans-Gigantes*** were destroyed in the war which ensued. Certain local landmarks on the mountainous borders of **Thessalia (Thessaly)**[32] and **Thrake (Thrace)** were *apparently* identified with this Titan-story: including the river ***Titaressos*** (*cf.* ***Tartaros***) whose ***murky waters*** were said to be drawn from *the* infernal **Styx**, and **Mount Titanos** or ***Titarios opposite Olympos*** *whose deposits of white-chalk gypsum were the Titans' disguise*: (*i.e., which is to infer these primitive folk wouldst paint their bodies as didst the Picts*).

Younger Titans

Prometheus was associated with **Phokis / Phocis** *in Central Greece*, where he was said to have ***molded mankind from clay***; his brother **Epimetheus** was linked with **Korinthos / Corinth** *in the Peloponnese*; and the ***daughters of Atlas*** were scattered throughout the region – the ancestresses of the royal houses of Lakonia, Arkadia, Elis, Korinthos, and Boiotia / Boeotia.



Map showing the major regions of mainland ancient Greece, and adjacent "barbarian lands"

The individual Titans *also* appear in the guise of ***obscure local gods*** with ***minor cults*** in the regions of ***central and southern Greece***:

i.) The **cult of Kronos / Cronus** was centered on the ***hill of Kronos at Olympia*** in the ***Peloponnese***;[33]

ii.) Koios / Coeus possessed a stream in ***Messenia***;

iii.) Krios / Crius possessed a stream in ***Akhaia*** / **Achaea** and *perhaps* **Euboia (Euboea)**;

iv.) Hyperion *possibly* had a shrine at ***Titane*** in **Sikyonia / Sicyonia**; and

v.) Iapetos / Iapetus is located in the valleys of southern Arkadia (Arcadia).

Second generation Titans such as **Prometheus**, **Atlas** and **Helios / Helius**; and the female **Titanides**: **Themis**, **Dione**, **Rhea**, **Eurynome** and **Phoibe / Phoebe** *also* had minor cults scattered around the region.

Some of the Titans were also *apparently* **"*gods of foreign import*"**: ***Atlas*** and the fire-stealing ***Prometheus***, *for example*, were frequently associated with the ***Anatolian kingdom of Lydia***. More-so, the ***cosmic story*** of the ***Four Great Cosmic Pillars*** may be **Phoenician** in origin. Late Greek writers *also* equated the Titans with ***Set***, the evil godling who slew and dismembered the godling-king ***Osiris*** in Egyptian myth.

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4. The Titanomachy (War of the Titans)

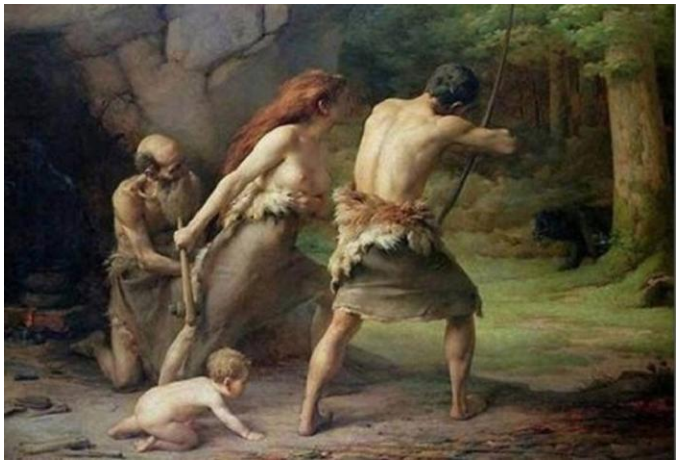
he Paionians (Paeonians) [people of the highlands of Thrake] were called Pelagonians
the Pelasgians drew the root of their race from the blood of the Sithonian Gigantes (Giants)
born from the blood of Titanes (Titans) or Gigantes (Giants), spilled in their war against the gods

[31] In ***archaeology***, in particular of the **Stone Age**, **"*lithic reduction*"** is the process of ***fashioning stones or rocks from their natural state into tools or weapons*** by removing some parts. It has been intensely studied and many ***archaeological industries*** are identified *almost* entirely by the ***lithic analysis*** of the precise style of their tools and the ***chaîne opératoire*** of the reduction techniques they used.

The ***Solutrean industry*** is a *relatively* ***advanced flint tool-making style*** of the **Upper Palaeolithic** of the **Final Gravettian** (from around 22,000 to 17,000 BP). *Solutrean sites have been found in modern-day France, Spain and Portugal.*

[32] **Thessaly** or **Thessalia** was one of the traditional regions of Ancient Greece. During the ***Mycenaean period***, Thessaly was known as **Aeolia**, a name that continued to be used for one of the major tribes of Greece, the ***Aeolians***, and their dialect of Greek, ***Aeolic***.

[33] The **Peloponnese** or **Peloponnesos** is a large peninsula at the ***southern tip of the Balkans***, and part of the traditional heartland of Greece. It is joined to the Greek "mainland" by the ***Isthmus of Corinth***. The Peloponnese is conventionally divided into **seven regions**, which remain in use as regional units of modern Greece. Most of these regions are directly named in the **"catalogue of ships"** in the **Iliad** (Iliad II, 459–779), suggesting *that* this geographic division of the Peloponnese is very ancient, and stretches back to **Mycenaean Greece**.



The Surprisingly Lovely History of 'Venom' | Merriam-Webster

https://www.merriam-webster.com/words-at-play/venom-and-the-goddess-of-love

The goddess Venus gave her name to 'venesom', which became the Latin 'venemum' meaning "magical charm, potent drug." From there, it was just a short step to the word 'venom' and the meaning "deadly substance, poison." Venom and Venus: the similarity seems to end at the third letter, but etymologists think not.